



**AIR FORCE
CHAPLAINS
INTERFACING
WITH**

**PARA-CHURCH
GROUPS**

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PREFACE

Busy chaplains sometimes miss out on resources just because of time. This handbook is designed for you to easily find out more about certain para-church groups very quickly. The author began this research out of frustration that very little had been written about the subject. In fact, groups that rarely cross the path of chaplains, i.e. "Holy Order of Mans," are well documented in Army pamphlet No. 165-13-1. (20:I-25 - I-29) However, none of the six groups in this study are included. So the task to help fill a need and graduate from Air Command and Staff College class of 1986 was undertaken. The original problem statement in the design of this project was, "Can a Handbook/Guide be developed to improve the interaction between chaplains and Para-Church organizations on Air Force bases?" The author had talked to numerous chaplains at commands, chaplain retreats, and Maxwell about their opinions concerning the studied groups. Each chaplain shared in such an individual way that a more objective way at looking at the groups became the task.

The hope is that all chaplains that interface with these groups will be enriched by this study and will receive this handbook either through the AF Chaplain School or the Chaplain Resource Board.

Heartfelt thanks goes out to Ch, Major Robert R. Gilman, ACSC Chaplain, and Ch, Lt Col J. Marion Boggs, Vice-Commandant of the Chaplain School, for their support, insights and encouragement. Also, my appreciation to Lt Col Hank A. Staley for his valuable insights and the many others who read the manuscript and offered help.

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[REDACTED]. He graduated from Lewis and Clark College, Portland, Oregon in 1965 with a B.S. in Economics and was commissioned via Air Force OTS later that year. After earning his Navigator wings in October, 1966 he was assigned to Fairchild AFB flying KC-135 tankers. In September 1970 he left active duty and entered Fuller Theological Seminary in Pasadena, CA. While in seminary he continued as a navigator on C-141 Starlifters, flying out of Norton AFB, CA. Graduating in June 1974 from seminary he was ordained later that year into the, then, United Presbyterian Church (USA), and served a pastorate in Oregon. During 1975 he transferred from flying in the Reserves to being a Reserve chaplain working out of McChord AFB, WA. In January 1977 he reentered active duty as a chaplain at Nellis AFB, NV. Subsequent duty at Spangdahlem AB, Germany and Williams AFB, AZ led up to entering ACSC in August 1985.

His exposure to para-church groups goes back to college days. This has continued as a line and reserve officer and finally as an active duty chaplain. Due to his contacts and experiences with these groups, the author has acquired extensive knowledge in this field.

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Chapter One

SETTING AND RATIONALE

Specialized ministries continue to play an increasing role in the scope of the church universal. We who are in the specialized ministry of serving as military chaplains are well aware of this growing influence. "Para-church" refers here to Christian groups who feel strongly that they are in ministry to build up the local church or chapel. Thus it behooves us to be especially sensitive to the myriad types of specialized groups that may offer us some help in our busy lives.

The Scriptures support the concept of specialized ministry. One example of specialized ministry in the New Testament occurs in Acts 13:2 when the Holy Spirit came upon five church leaders gathered in Antioch and said "Set apart for me Barnabas and Saul for the work to which I have called them." (9:1022) Afterward Paul and Barnabas became a special missionary team of the Antiochan church as they headed for Cyprus. It's helpful to note that it was not the church but the Holy Spirit who was the sending agent. Thus we owe it to those who feel "called of the Holy Spirit" to recognize that their type of ministry may be as valid as someone else's. For example, the law profession has paralegal people who are designated to aid lawyers but are not licensed to practice law. (21:328) We also, in the church use the term "para-church" (para = alongside in Greek) to identify groups that work alongside, however it must be admitted that many denominations do not see these groups as "alongside" of them (16:42).

The term "para-church" as used in this handbook refers to groups that have a specialized ministry, a focused audience, and consider themselves trans, non, or interdenominational. In addition, these groups do not ordain men or women to the gospel ministry, however, many ordained people do work for these organizations. Para-church should not be used in a judgmental manner any more than calling one of our parishioners "only a layman." The author also believes that para-church members desire the freedom to use a great many of the spiritual gifts open to all believers. For the most part, these groups do not see

themselves as planting new churches, but rather being an extension to build up the local church or chapel. (13:--)
What can the "Church" learn from those in para-church ministry?

The purpose of this handbook is pastoral and informational. The author asserts that Air Force chaplains should provide oversight and guidance to people who are involved with these ministries. In addition, chaplains can, hopefully, develop improved interaction with the leadership of these groups, recognizing that the stated aim of these groups is spiritual enhancement, not competition. Informed, open, and caring interchange between chaplains, military members, and para-church leaders will go far to foster positive dialogue in the spiritual community.

This report is intended to be quite limited by focusing on six groups that most often interface with chaplains at base level (included in chapter three are two groups started by the older, parent organization). Other groups like the American Bible Society, The Billy Graham Evangelistic Association, The Continental Singers, The Institute in Basic Youth Conflicts, The Gideons, Prison Fellowship, and The Covenant Players would all meet the definition put forth earlier, but usually do not carry on a continuing presence on our bases. Because para-church groups do not endorse chaplains for military service, the tendency, at times, might be to dismiss the contribution these groups can make. The high road in our pluralistic religious communities, the author believes, is to discover the common ground we share and build upon that. Let's look at American church history.

Did you know the Sunday School, now fully a part of American church life, was from 1895-1925 a lay-initiated para-church movement strongly opposed by many church leaders? (5:17) Yet cooperation between denominations goes back to the Great Awakening when George Whitefield effectively preached to so many. (17:141) In the early 1800s this spirit of cooperation led to the start of interdenominational Mission Societies and groups like the American Bible Society which began in 1816. (17:253) Before protective moves resulted in denominational narrowness in the 1830s and 1840s (17:Ch xvii) countless other ministries would demonstrate the positive results of groups and denominations cooperating. (17:Ch xvi) Many of today's flourishing organizations have begun since WWII and are the result of evangelical movements in Britain and the USA. (4:18) It's ironic that frequently, only in retrospect, do we note how God was "at work." When we study the history of how God was at work we can better appreciate the present.

One further dimension of this study includes just what is para-church? Is Bethel training at the Yaharra Center in Madison, Wisconsin, a para-church movement? It's specialized, works with many denominations, and doesn't ordain anyone. What would be the conclusion if we put the chaplaincy to this test? Whether institutional, industrial, or military, the chaplaincy certainly qualifies as a specialized ministry. In the broad sense, it too, can be seen as para-church, except for the performance of the sacraments and that chaplains represent one religious group in a pluralistic environment. Therefore, in broad terms, many diverse, specialized groups can come under the umbrella, para-church. Thus the author believes that most specialized ministries and para-church groups find their mission in building up the "Church."

The next chapter will narrow our discussion to the local base atmosphere and how regulations define and guide ministry in a military setting. Then, in chapter three, each of the six organizations (along with two siblings) will be presented along with its unique characteristics, highlighting how the group presented may enhance and enlarge the chaplain's ministry. The groups that chaplains have identified in a survey as most common to ongoing presence on some bases will be featured in chapter four. In chapter five, specific recommendations on improving relationships will be given.

Chapter Two

CHAPLAIN MINISTRY ACCORDING TO AFR 265-1

In order to understand the church's place in the military setting, it would be helpful to review the chaplain regulation which guides the direction of ministry on an Air Force installation. A few key statements from the above regulation should help to focus chaplain ministry. Paragraph 265-1.2 states: "The mission of the Chaplain Service is to serve God and the Air Force community by being a visible reminder of the Holy, and creating and fostering an environment where persons are encouraged and assisted in their personal, moral, religious, and spiritual growth." (18.2) Ministering under these parameters is critically important for anyone wanting to spread religious influence. Further cooperation from off-base churches and para-church groups will help the senior chaplain in their duties.

According to 265-1.14, the senior chaplain on base serves as the installation staff chaplain (ISC). Accordingly, the ISC "serves on the special staff of the appropriate commander as advisor on religion, ethical concerns, and quality of life." (18.4) Additionally, the ISC is responsible for, "Designing and operating a total religious program on the installation." (18.4) Because the ISC answers to the unit commander concerning the above matters, outside religious groups must cooperate.

All para-church and church bodies must keep the ISC informed and ask for his support concerning any spiritual activity on base. In fact, the regulation prohibits "On-base solicitation for religious purposes in the dormitory or housing areas by religious organizations, groups, or sects not sponsored under local installation chapel programs." (18.2) This does not mean that you can't have a Bible study in your home and invite your friends. The proper and courteous thing to do is if you are having an event in your home and advertise around the base then the ISC should be informed. Thus it would go against Base Housing regs to have a church service in your home on the base that is open to all. The ISC is further restrained by "...prohibiting the display or distribution of materials derogatory of any religious group." (18.4) Full cooperation

with the ISC by outside groups is critical and necessary for each spiritual view to find an expression on the base. Even then, the interpreter of the regulations must be the ISC and thus, there will always be the possibility for different slants of view among chaplains. The regulation strongly supports the critical role of the ISC. Now let's analyse the role of para-church groups.

Para-church bodies need something to make them set apart from other denominations and groups. This is accomplished by the publishing of their own books and magazines. But the author is convinced there remains a significant gap between published material and ordaining and leading in the use of the Sacraments. Admittedly, pastors and chaplains see the issue of published material differently--some claiming this makes them look like a denomination. However, most chaplains agree (see survey in chapter four) that para-church members, active in the chapel, should enjoy freedom to minister on base since they are usually there to enhance the chapel program. It must also be admitted that just as chaplains represent a broad theological spectrum, so too, from base level to command level there will be a broad spectrum of opinions concerning these groups. In fact, according to Ch, Maj Gen Stuart Barstad, AF Chief of Chaplains, the chaplaincy is now represented by 77 denominations. (1:6) This wide spectrum almost demands that the ISC must interpret the needs of the local ministry and not outsiders. (18:--) What about cooperation with para-groups?

Para-church groups can grow and help the chapel to also experience an increase in numbers. In contrast, churches off-base are not in competition with the chapel but involvement in another church would usually preclude much activity in chapel programs. Encouraging people to become active spiritually opens up the fine line between proselytizing and positive spiritual invitation. However, the problem is lessened when chaplains and laity come together to discuss how the mandate of the chaplain service to encourage and assist people in their personal, moral, religious, and spiritual growth impacts that particular base. Since most Protestant denominations have a strong theological sense of the "Priesthood of all Believers" it's incumbent upon pastors to trust the spiritual growth within the laity just as much as we, the clergy, want them to be trustful of us.

Speaking of trust opens the door to ask, "What can chaplains and other leaders do to strengthen people to become mature in their faith?" Other chaplains might ask the question, "Will people be more loyal to these

para-church groups or the chapel?" The author believes it's more positive to remain with the first question. Loyalty should always ultimately be only to the One who has created us. Some new believers and some old ones will always appear at times rough on the edges, but this roughness should not turn us off to their good intentions. Thus a strong parish council with people from a wide diversity of views can help in defining how the local chapel can impact its base. Therefore, chaplains and laity together can help people mature in their faith.

Many pastors believe Bible study and consistent Christian fellowship will help members to take stewardship and their faith more seriously. Will loyalty to outside groups mean that less money and effort will be given to chapel programs? According to the author's experience the reverse is usually true and chapel offerings rise when people grow spiritually. Since chapels are not set up to be a competition to the local church, encouragement to support one's own denomination or group is supported in the chaplaincy.

The local church, dependent completely on the gifts of its people, reacts more protectively to outside appeals for money in many situations; yet there is no biblical text that commands a tithe only to the local church. How else could Paul, the Missionary, in IICorinthians 8 gather the plenty to help those in need. (9:1072) Money remains a touchy area and sacred trust, so most Christian leaders encourage a biblical world-view in our giving habits. AF Regulation 176-18 calls for strict reporting of chaplain funds. (19:--) This same openness and accountability should be forthcoming from any group that wants to minister on base since they minister under the guidance of the ISC. Thus individuals will normally give to whatever ministries are producing fruit within their own lives and others. Now let's look at these groups in more detail, looking for their unique characteristics and how they can individually contribute to a chaplain program.

Chapter Three

PARA-CHURCH GROUPS

The groups below are presented in alphabetical order with the unique characteristics mentioned first in order that a person may quickly note the primary function of each group.

CAMPUS CRUSADE FOR CHRIST INTERNATIONAL (CCC)

Unique Characteristics: Well known speakers, singing groups, and military conferences might be the things CCC can offer the active chaplain program more than anything else. They have the access to speakers like Josh McDowell who has spoken in 58 countries, entertainment like Andre Koley's World of Illusion, and military WWII pilot aces Gov Joe Foss (South Dakota, 1954-58) and John Galvin, plus their founder Bill Bright. Contact their Military Resource Center, 9455 Ridgehave Ct, Suite 240, San Diego, CA 92123 (619) 565-0096. (4:--)

Stated Purpose: CCC is an interdenominational movement of Christians committed to helping take the gospel to the nations. "We share the good news of God's love and forgiveness through Jesus Christ" working to help fulfill the Great Commission (Matt 28:19,20) in this generation (3:--).

Methods: The Military Ministry of CCC starts with a foundation of their traditional distinctives called "win, build, and send." Adapted for the sub-culture of a military career setting the second distinctive is the Military Affiliate Program which is made up of active duty military who are considered the heart of the movement. The third ingredient attempts to train and equip disciples over long distances, often with limited direct contact. Fourthly, their strategy is to support an individual's growth, communication, and ministry their whole career. CCC also provides culturally relevant materials that will quickly allow learners to become teachers (multiplication); and they sponsor Military Family Life weekends regionally. (4:--)

US Address: Col Glenn A Jones, USAF(Ret) is the National Director: 122 W. Carpenter Fwy., #500, Irving, TX 75039 (214) 352-7129/7003. (4:--)

Staff: Over 16,000 full and part-time staff carry on CCC work worldwide with a budget over \$104 million in 1984. (3:--) Military Ministry had 23 full-time, 32 associates (part-time), and 173 affiliates as of November 1985. Staff raise their own support and receive small salaries based on family size. Audited yearly by Arthur Young and Company. (4:--)

History: CCC was founded on the campus of UCLA in 1951 when Bill and Vonette Bright begin to tell students about Jesus Christ. The ministry on campuses grew rapidly and soon laymen and pastors were asking for similar training. As a result, outreaches kept expanding from colleges to the local church, high schools, military bases, to the sports world, international student programs, and then overseas. (5:7) Chairman, Founder and President Bill Bright serves with his wife on the ten-person Board of Directors. (3:--)

Chaplain Liaison: The Military Ministry of CCC coordinates its planned activities with local chaplains and command-level chaplains as appropriate. (4:--) Call Col Jones or his office for more details.

FELLOWSHIP OF CHRISTIAN ATHLETES (FCA)

Unique Characteristics: FCA has numerous contacts in the world of sports with rapidly growing participation from Junior High through college. They offer chaplains a chance to build a bridge to those heavily involved in sports on their bases. They offer contact with big name sports figures who might be a resource for some special chaplain programs. Most FCA groups are located at the service academies but contact the national or a regional office for specifics in your area.

Stated Purpose: "To present to athletes and coaches, and all whom they influence, the challenge and adventure of receiving Jesus Christ as Savior and Lord, serving Him in their relationship and in the fellowship of the church."
(6:2)

Methods: "FCA is a volunteer-oriented, church supporting, interdenominational movement embracing Catholics and Protestants (5:--)." The FCA is centered around Huddles which are considered the heart of the movement. Many coaches enhance their time with athletes by sponsoring a FCA Junior high, high school, or college Huddle. These groups meet regularly during the school year, allowing athletes to share life and faith around the bond of sports and enabling coaches to build solid relationships with them. National Coaches Conferences--FCA has offered these specially tailored conferences since 1969. Coaches receive the latest techniques in their sports from recognized experts plus opportunity for spiritual growth. Besides Huddle groups FCA has a 450-acre National Conference Center, Leadership Training, and National Golf and Waterski Ministries.
(6:19,24,29,30)

US Address: Mr John E. Roberts, Executive Vice President, FCA National Headquarters, 8701 Leeds Rd, Kansas City, MO 64129, (816) 921-0909. (6:--)

Staff: By 1985 there were 4,000 Huddles and 200 full-time FCA employees. There also were nearly 50 FCA field offices in the USA. A self-perpetuating Board of Directors appoint a National President. Local groups elect their own officers. Some local groups have both male and female members. (6:31)

History: While a student at Oklahoma State University in the late Forties, Don McClanen started to dream about the possibilities of influencing members of his vocation (coaching) for Jesus Christ. He contacted Branch Rickey, George Kell, Donn Moomaw, Carl Erskine and many others and together the dream became a reality on 12 November 1954 at Norman, Oklahoma. Branch Rickey and Pittsburgh businessmen underwrote the first year's budget with McClanen becoming the first president. Size of staff and growth of Huddle groups doubled between 1976 and 1985. Since 1981 increased emphasis on drug/alcohol abuse with special attention on making the Huddle group a positive peer group influence. (6:31)

Chaplain Liaison: Chaplains from the USAF Academy have stated, to the author, that coaches do an effective job of keeping chaplains informed of their activities. They encourage their members to support the base chapel programs (check local representative or National Headquarters).

FULL GOSPEL BUSINESS MEN'S
FELLOWSHIP INTERNATIONAL (FGBMFI)
WOMEN'S AGLOW FELLOWSHIP INTERNATIONAL

Unique Characteristics: FGBMFI offers to chaplains an effective ministry to laity from Pentecostal and Charismatic backgrounds. Their monthly speakers are often well known and their convention speakers sometimes include high-ranking military individuals. Their stated goal is to supply spiritual fellowship in Christ among full gospel believing men; to promote effective co-operation of such men in gospel work; and to establish an organized work which will strengthen Full Gospel Churches everywhere. (7:--) Women's Aglow Fellowship has the same goal among women. (10:--) Being a lay ministry these groups have not worked with chaplains as much as the other groups, but it would serve chaplains well to know about them if base personnel are involved.

Stated Purpose: A lay movement (clergy can join, but not hold office) to establish an international fellowship organization of men who are "full gospel" believers, as defined in their Constitution. The acceptance of ten doctrinal points as stated in Article I, Section 2 of their Constitution is necessary for membership. Section 2.8 identifies the baptism of the Holy Ghost, accompanied by the initial physical sign of speaking with other tongues as distinct from the new birth and one of the nine gifts now available to believers. (7:--)

Methods: Local chapters sponsor monthly public gatherings at restaurants, hotels, golf courses, etc. Weekly prayer meetings are also held for members; publication of The Voice magazine goes to all members; regional and international conventions are held; plus radio and TV programs. Some local chapters meet on military installations. The Chapter Department at the World Headquarters presently services military chapters in the US and overseas. (7:--)

US Address: FGBMFI World Hdqtrs, P.O. Box 5050, Costa Mesa, CA 92628, (714) 754-1400. (7:--) Women's Aglow Fellowship International, P.O. Box 1, Lynnwood, WA 98046-1557, (206) 775-7282. (10:--)

Membership: FGBMFI had 3,000 chapters in 87 countries throughout the world and over 500,000 met together in their monthly gatherings as of December 1985. Some top military leaders are active members of the Fellowship and have been written up in The Voice, which is published monthly. (7:--)

History: Incorporated in 1953 through the efforts of Demos Shakarian, a pentecostal layman and successful Los Angeles businessman. His desire to see laymen become involved in reaching out to fellow businessmen led to the decision to organize. Oral Roberts encouraged Shakarian and spoke at the first meeting. (5.10) Article II, Section 1 of their Constitution states that the group is "...designed to be an agency for building up the Body of Christ, His Church, and should be in harmony with, and a part of the work of the Holy Spirit...." (7:--)

Chaplain Liaison: No official written views on relationships with military chaplains were given to the author. However, Mr Edward Urban, Special Projects Coordinator for FGBMFI, was very cooperative in supplying information concerning his organization. Mr Urban implied that FGBMFI did support chapel programs. (7:--) Chaplains might check with the local chapters to see how they interpret supporting the base chapel.

THE NAVIGATORS

Unique Characteristics: Their famous "Topical Memory System" establishes Navigators on a consistent road to scripture memory. They offer chaplains a personal, Bible-centered follow-up program in "disciple making." Using IITimothy 2:2 the Navigators vision for discipleship training includes the goal of making all disciples, trainers. Representatives of the "Navs" meet one-to-one with selected individuals with the goal of sharing spiritual formation, doctrine, scripture memory and everyday personal life. Once trained, the person is expected to multiply this result to others. The ministry is characterized as individual and relational, with staff helping enlisted and officers grow in faith and live it out in their daily lives and responsibilities. (11:--)

Stated Purpose: The Navigators is an international, evangelical Christian organization. The aim of the "Navs" is to go and make disciples in every nation (Matt. 28:19), and to multiply laborers in every nation. (11.3)

Methods: The Navigator staff person is relatively autonomous and free to plan activities according to local needs. Person-to-person friendship evangelism, discipleship training, materials for Bible study and memorization, retreats and rallies encompass the key Navigator methods. In all cases, the military staff support the base chapel. Where possible, the Navigator ministry leader would like to meet regularly with the local chaplains to learn how he can best support their program and keep them informed of their progress and plans. Programs for singles and young couples remains a real strong point. (11:--)

US Address: The Navigators, P.O. Box 6000, Colorado Springs, CO 80934 (303) 598-1212 (11:--)

Staff: 2,400 full-time staff, representing 31 nationalities are at work in over 50 countries. As of August 1984, 368 campuses and 135 military installations were being reached. There were 85 full-time military staff and 250 trained lay leaders making the Navs the largest staffed para-church group working with the military as of November 1985. Total gross of US operations reached nearly \$30 million in 1984. (11.26)

History: A dynamic Southern California layman, Dawson Troutman, began to teach his systematic Bible study and scripture memory techniques to a sailor in a one-on-one setting in 1933. This and other encounters launched the organization which grew rapidly in WWII especially with fellow Navy personnel. Requests for his printed materials led to the incorporation of "The Navigators." In 1949 Billy Graham asked Troutman to be responsible for follow-up discipleship training to converts from his crusades. (5:14) Tragically, "Daws," as he was affectionately called died in a boating accident in 1956. His good friend, Lorne Sanny, has been International President ever since. Rapid growth on college campuses, communities, and overseas has accented the growth among the military. (11:--)

Chaplain Liaison: "We are committed to working with the local base chaplains" and it has been "...a privilege to work alongside chaplains for over 52 years," said Paul Stanley, Director, Eastern US Ministries in a letter to the author, 22 Nov 1985. (11:--)-

OFFICERS' CHRISTIAN FELLOWSHIP (OCF)
CHRISTIAN MILITARY FELLOWSHIP (CMF)

Unique Characteristics: OCF/CMF offer chaplains well trained people skilled in leading home studies. They also "...encourage and help individual members to establish and maintain (habits of) personal Bible study, prayer, and obedience to God in every area of their lives." (12:--) Both groups highly encourage their members to be active in chapel programs and members often teach and serve in them. Where staff members are not present, members volunteer to serve as contact people, local representatives, area coordinators, and regional representatives.

Stated Purpose: The OCF is a body of officers whose commitment to Jesus Christ includes both concern for and expression within the military society. While this commitment is directed toward all elements of the military society, its emphasis is to the officer corps. Both groups express their mission in terms of evangelism and discipleship. CMF states, "they are a peer ministry to military, by military, within the military with an emphasis on the larger enlisted population." (12:--) The reason most often heard by the author for the two groups is that since study groups meet in homes there is more chance that unbelievers would feel uncomfortable in the homes of officers if they were enlisted and vice versa. However, on some bases these groups do meet together and CMF is considering making full membership open to officers (author's observations).

Methods: The backbone of OCF/CMF is the weekly Bible study that normally meets in members' homes, usually on base or post. These times are published in an OCF Directory put out once or twice a year. Other ministries include a world-wide Link-up Program to help members contact each other after PCS moves; a Prayer Partner's Ministry; monthly newsletter and prayer reminder; Command magazine (quarterly); staff at the service academies and important military centers; conference center programs in the Rockies (Spring Canyon, Buena Vista, CO--This camp is financially independent of OCF but members have priority and receive discount lodging) and the Alleghenies (White Sulphur Springs). (12:--)

US Address: OCF, P.O. Box 1177, Englewood, CO 80150-1177, (303) 761-1984, Paul C. Pettijohn, Executive Director. CMF, P.O. Box 1207, 80150-1207, (303) 761-1959, Ernest E. Miller, Executive Director. Another related ministry is ACCTS (Association for Christian Conferences, Teaching, and Service, which supports Military Christian Fellowships in many other countries by holding regional and world conferences), P.O. Box 26206, Denver, CO 80226, C. Dell McDonald, Executive Director. (12:--)

Staff: Counting office staff, OCF has 23 full-time and 5 part-time staff. Including CMF, Spring Canyon, and ACCTS the total full-time staff reaches 31. (12:--)

History: Mr Cleo Buxton led five of his enlisted men to Christ as a 2d Lt in Italy during WWII. From his war experiences he developed a vision for reaching the military with emphasis on officers. He served as Executive Director until 1969 when Rev Paul Pettijohn took over. Since the early 1970s OCF has been the springboard for the related ministries mentioned above. OCF as of November 1985 was ministering on 214 bases worldwide: USA 134, Europe 63, and Far East 17. (12:--)

Chaplain Liaison: Article IV.5 of the OCF/CMF operating procedures states: "Motivate members to support local chaplains by prayer and personal encouragement, and to participate actively in the chapel program." The OCF Executive Director wrote and reiterated a deep desire to have a close working relationship with the Chaplain Corps. (12:--)

OVERSEAS CHRISTIAN SERVICEMEN'S CENTERS (OCSC)

Unique Characteristics: OCSC, for over thirty years, has offered a special home-away-from-home atmosphere at overseas locations and recently in the states. Thus chaplains can offer young enlisted and others a significant alternative to some of the more negative influences of places off-base overseas. The atmosphere of the local centers is designed to be clean, friendly (a place where people will want to bring their friends), and close to one of the base's gates. In addition, the OCSC centers encourage prayer, singing, fellowship meals, recreation, evangelism training, and the wholesome appreciation of the people and culture of the host country (13:2).

Stated Purpose: OCSC sees its mandate fulfilled through teams of trained servants of Jesus Christ ministering to military communities, evangelizing and discipling people to function effectively in the body of Christ. (13:--)

Methods: Each OCSC ministry focuses around a center that is normally located close to a gate of a major military installation overseas. Center Directors are highly encouraged to know those in command on the installation and to use the installation staff chaplain as the link to the Command. OCSC policy number 4.2115 states that "though the director may be given privileges, he has no rights to these privileges. He is a guest on the installation." Policy number 4.22121 mentions that "The center director should communicate to the chaplain his desire to cooperate, assist, and augment the chapel program." Other guidance given to new directors includes maintaining the center and grounds, promoting the center through the media, friendliness to visitors, and establishing an advisory board. (13:1-8)

US Address: OCSC, P.O. Box 10308, Denver, CO 80210, (303) 762-1400, CMR David L. Meschke, CHC, USN (Ret), General Director. (13:--)

Staff: 150 missionaries (including spouses) worked out of 30 centers with eight of them in the US mainly at large Army bases as of December 1985. Total includes one center at Travis AFB, and one at Grissom AFB. Staff total includes nearly 30 youth volunteers that help run chapel youth

programs in Germany (December 1985 totals). Some staff members have been (are) reserve chaplains. (8:--)

History: Mr Jesse Miller, a POW during WWII held by the Japanese, received a vision for centers near military bases. With the outbreak of the Korean conflict he started a center in Manila during 1950 for Navy and Air Force personnel there. Along with Tom Hash, current US Field Director, Dick Patty, current European Field Director and two others the ministry was incorporated in 1954. Rapid expansion during 1985 saw the number of staff grow from 100 to 150. (8:--)

Chaplain Liaison: OCSC chooses to carry out its goals in cooperation with the ministry of the military chaplaincy and the local chapel program. That staff will at all times attempt to relate to chaplains and other leadership in the local chapel program in an open and professional manner, and in the Biblical spirit of love. (13:--)

Chapter Four

ANALYSE CHAPLAIN/PARA-CHURCH QUESTIONNAIRE

Permission was granted to the author, in October 1985, to conduct a Chaplain/para-church questionnaire among chaplains stationed at the Air University and those who would be attending courses, or visiting at the USAF Chaplain School. Seventy questionnaires were completed from November 1985 to January 1986 and these inputs make up the information in this chapter.

Military rank of respondents to questionnaire was as follows:

Colonel 7 Lt Col 5 Major 21 Captain 37

Survey results could have been enhanced with more participation from Lt Col chaplains but not many were available at Maxwell during the study period. However, the year group with the most representation was seven--fifteen of the seventy chaplains had about seven years of experience. Only eleven of the seventy had less than five years experience and eight of the group had over sixteen years. Thus, when all seventy are averaged together the experience level comes out at 8.8 years. This average should compare favorably to the average experience at most AF bases. Many of the senior captains and majors attending the Chaplain School Career Course would have come to Maxwell with a strong opinion from encountering these groups.

Denomination or Faith group: Since anonymity was assured to those participating under Privacy Act rules, only the groups with three or more respondents will be broken out:

United Methodists.....	11
Baptists.. (Southern Baptists, 9).....	15
Presbyterians... (3 denominations)	7
Lutherans... (all)	7
Roman Catholics.....	5
United Church of Christ.....	3

The first three groups listed include the opinion of one reserve chaplain in that denomination. Episcopalians, Disciples, American Baptist, and Assemblies of God were probably underrepresented concerning the total number of their chaplains on active duty. Conversely, a greater percentage of Methodists and Presbyterians were surveyed. Also, a representative number of Catholics was not critical to the results since these groups work primarily with Protestants. In total, three major Faith groups were represented with, at least, 25 denominations designated (two responses listed only Protestant).

The fourth question of the survey asked which groups have you worked with or have operated on a base where you have served? Seven groups were listed and this study is limited to the top six. Write-in names were solicited but no group got over three nominations. Chaplains responded by picking all seven to not marking any. The break out was,

<u>Group</u>	<u>Times mentioned by CH</u>	<u>% of 70</u>
1. The Navigators.....	55	79%
2. Officers' Christian Fellowship/ Christian Military Fellowship	45	64%
3. Fellowship of Christian Athletes	25	36%
4. Overseas Christian Servicemen's Centers	22	31%
5. Campus Crusade for Christ.....	20	28%
6. Full Gospel Business Men's Fellowship	12	17%

Since there was only indirect involvement, some chaplains didn't mark any of the groups even though they operated on the bases where they were stationed.

The next question, being difficult to assess, will be stated here as it appeared in the questionnaire:

5. By and large my relationship with Para-church groups has been: (mark an "x" in the box below that represents your current view concerning these organizations)

very positive	/	slightly pos	/	undecided	/	slightly neg	/	very neg
[27]		[25]		[6]		[10]		[0]

Two chaplains didn't answer this question and two marks were put inbetween the boxes. The two in-between marks were balanced by putting one closer to the negative side and one

closer to the positive. Also, three respondents tried to evaluate three or more of the groups individually. These sounded "undecided" since some good and bad points were being made about different groups. Trying to get chaplains to make a general stand about these groups, when some had had such a variety of positive and negative experiences, was admittedly difficult. The goal, however, was to get a general feel for their attitudes and this was accomplished successfully. The author's bias going into the project was that overall attitudes would be much closer to the center than the way it came out. It seems surprising that 52 out of 70 responses were either "slightly positive" or "very positive" and that no one thought that these groups were in general "very negative." Even more significant are the totals when only the 64 Protestant chaplains are counted. Then the data shows that 51 out of the 64 (80%) register either a "slightly positive" or "very positive" rating.

The sixth question dealt with the value of a handbook in learning more about frequently encountered para-church groups and how these groups work with the ISC and chaplains from their perspective. The three possible responses were:

Yes 57 (83%) No 1 Maybe 11 (16%) 69 total

Some people who responded "slightly positive" about these groups were in the "maybe" category concerning the need for a handbook. Likewise, some who were "undecided" or "slightly negative" also thought that a handbook on this subject would be helpful to them or other chaplains. Even discounting for a "helpful bias" that some chaplains might want to give to the author, a significant five out of six stated they thought the handbook would be helpful.

According to John Best, an education expert, question five was a Likert-type question. (2:183) However, in order to meet his criteria for keeping the questionnaire as short as possible to get the essential data, no rigid system of asking for data would work. (2:176) Thus, to allow for input, the last question was open-ended asking for a written response on any ideas that would help the chaplain personally or the project as a whole. Thirty-two chaplains (46%) out of the seventy responded with some type of comment. These comments usually fell into one of four areas: practical, what can be done at the local level; personal, how do I contact these or other groups (the difference from practical was that the respondent desired something); analytical, personal evaluation of different groups; and structural, the importance of individual leadership. Here are representative comments from each area:

Practical: "Just do it." "...include a chapter on how these 'para-groups' benefit a chapel program...."
"(Include data on) pastoral ethics/proselytizing."
"...remove some of the 'myths' or misperceptions...."
"How do they (para-church) see their ministry in conjunction with chaplains...." "give guidelines on how a para-group and a base chapel could work together...." "...how to work with para-church group leaders who are devious...."
"Policy statements from HQ/top leadership (on) these groups...."

Personal: "...provide addresses for National Headquarters."
"(Groups) available to come...and present a program."
"Final results...would be of benefit...."

Analytical: "...these groups often seem to be theologically fundamentalistic or conservative." "It is a two-way street, both from their agenda and the mission of the chaplaincy." "We need scripture study courses... sponsored by the chaplaincy." "I have had one positive and one negative experience with Navigators." "...I never have been comfortable with OCF." "CMF becomes a 'tokenism'." "(Navs) seldom grapple with the real issues of humanity." "'Cold turkey' evangelism backfired at my previous base and gave the chapel a shaky image." "OCSC's have been very helpful, cooperative, and pro-chapel/chaplain." "Under the umbrella of the Protestant/program (these groups) do better."

Structural "Realize the variety of their operations as contingent upon the individual leaders...." "...so much depends on their leader and the personal needs he has."
"My concerns have dealt mainly with church programs...."
"Get to roots of the needs for understanding...chaplains and organization." "Tolerance and respect for where other Christians have been...is often lacking in the above two groups...." "Do the para-church groups view themselves as working within the established chapel structure or 'saving' people from the chapel?"

Obviously the variety of opinions is as broad as the number of chaplains. The decision to allow some specific references is two-fold: Only a few specific groups were mentioned and it is better to know how some chaplains perceive certain groups in order to deal with those perceptions. Basically there is no problem where the chemistry between these parties is going well. The effect of cooperation is chaplains and para-church leaders providing positive interfacing together. But the ideal rarely lasts long, the next chapter will deal with problems.

Chapter Five

PASTORAL RESPONSIBILITY AND RESOLVING TENSIONS

This chapter discusses ways the chaplaincy can face para-church tensions directly and work to overcome them. Navy chaplain, LCDR Robert J. Phillips, writing in the Spring, 1984 Military Chaplains' Review about the Navigators shares some valuable insights (this article should be read in its entirety):

Chaplains from more liberal theological backgrounds may be annoyed by the rather literal interpretations the Navigators tend to place upon Biblical teachings. Chaplains from more liturgical backgrounds may shake their heads over the 'three songs and a sermon' approach to worship with which many Navigators are most comfortable. Chaplains with a social gospel bent may raise questions over a perceived thundering silence of Navigator discipleship in this area. However, one does well to recall that chaplains disagree among themselves over precisely these same issues. One need not agree with the conservative Protestant approach to the Bible or worship to accept the validity of these expressions of the Christian faith.... Their reliability in performing requested tasks and their ability to reach others in a unit, base or ship can be tremendous assets. Even the weaknesses and potential tension points with chaplains tend to be the shadows cast by their strengths. (15:83)

Thus how should people involved in para-church groups be treated? Should they be reprimanded, commended, warned, encouraged, etc? Some guidelines:

- 1) Avoid head-on collisions. Attacks of any kind, especially from the pulpit, serve only to drive these groups out of the chapel or underground. We are all called to be secure in our own faith journey. Richard Niebuhr writes about the proper attitude to have toward those who are different when he says that movements, like people, need to be understood before criticized. To understand a movement

we must know its presuppositions and try to understand them from the standpoint of those inside and not to think that our assumptions are universal. (5:23)

2) Encourage chapel attendees who belong to para-church groups to seek mutual understanding. (5:23) Schedule forums with other chaplains and para-church leaders or representatives. Invite these organizations to make short presentations to the Parish Council by answering the following questions or ones like them:

(a) Does the presentation in this handbook in chapter three fairly represent how they see themselves? Any points that need further clarification?

(b) What does the group offer the chapel, base, etc. that is not being offered now or what ministry are they providing that was not operating in the past?

(c) What method of biblical interpretation does the group advocate? Does One Person of the trinity receive more attention than the others?

(d) How does the group view Christian discipleship and the relationship between Christians and the world?

3) Discover together if there is any tension between group members and other chapel participants. Is there distaste or mistrust on the part of some people because of the group's style of Christianity? Is there jealousy because of the success or the appeal of the group? If some of the group's experiences are valid, is there a way to incorporate this into the life of the chapel? Suppose tensions remain--is it ever acceptable to ask a group to attend/move off-base somewhere? (5:24)

Obviously, these questions must be answered by those directly concerned. The more face-to-face encounters the more chance there will be opportunity for resolution. The author suggests quarterly meetings between the para-church leadership and the ISC and/or senior protestant chaplain and certainly whenever the senior chaplain leadership or para-group leadership changes.

4) Help para-church participants integrate their Christian loyalties. (5:24) Do this by stressing what is positive about their activities and cautioning them about some potential pitfalls that could have negative effects on their faith journey. Sometimes busy chaplains find it very difficult to develop a definitive view of the Church in their military settings. Therefore it will take intentional

commitment on their part to help para-church members see themselves in light of ultimate loyalties. Seeking to understand our historical heritage might be one logical launching point. Another possible area of cooperation is chaplains helping para-groups to expand their understanding of the role of women in the church. Also, cultivation of church membership among new believers is certainly critical. Working with para-church leadership on what church membership involves will help new believers to make a smooth transition to civilian churches once they leave the military.

The above guidelines are certainly limited in scope, but hopefully will help you think through the issues involved. In chapter one the goal that this handbook would be mainly pastoral was mentioned. According to chapter four, chaplains often desire that para-groups accept, understand, and get to know where chaplains are coming from. In like manner, the goal of harmony suggests that chaplains must be willing to put in the effort to understand the precepts, perceptions, and desired goals of para-church movements. Since all six of these groups trace their beginnings to the 1930s through the 1950s, let's look at that setting.

Bruce Shelley, writing in Christianity Today, reports that as a result of the modernist-fundamentalist struggle in many mainline churches in the 1920s, conservatives faced three choices: Withdraw into some quiet corner of their denomination; separate and join new, smaller denominations; or redirect their energies into new organizations for the spread of the gospel. He reports that all three roads were chosen by some but the last one, with its zeal to create new schools and para-church ministries, is the movement that changed the profile of American evangelicalism (16:41,42).

Cooperation with specialized groups is growing rapidly in this increasingly complex world. Prison Fellowship just announced in their January 1986 newsletter that they have been chosen by the United Methodist Church and the African Methodist Episcopal Church to form a nationwide working relationship with them. (14:5) Another example, widely understood by pastors, is how Billy Graham must receive a high percentage of local church support before he will bring his crusade team to a city. Also mentioned in chapter three was the OCSC youth staff working at bases in Europe. This is cooperation and not competition. (14:5)

The Navigators, Officers Christian Fellowship (OCF/OCMF), and Overseas Christian Servicemen's Center all emphasized the importance of working with chaplains in many ways. If tensions cannot be solved locally, the home office would

welcome the opportunity to be of help. All six groups were very cooperative in providing material for this project.

CONCLUSION

Specialized ministries are here to stay. Check the November 8, 1985 edition of Christianity Today to see their growth. (16:--) When the involved chaplain takes a look at his/her numerous tasks and the quality time we must spend within our communities, we can welcome the assets that these other "specialists" can offer. Involvement together in ministry can be an occasion of joy and mutual enhancement as we serve God and His people in the armed forces. The limitations of all groups is certainly there. The installation staff chaplain plays a pivotal role in determining the amount of mutual cooperation. Does Jesus not say, "The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field." (Luke 10:2, 9:961)

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APPENDIX

CHAPLAIN/PARA-CHURCH QUESTIONNAIRE

CHAPLAIN/PARA-CHURCH QUESTIONNAIRE

RESEARCH PROJECT: Air Force Chaplains Interfacing with Para-Church groups.

1. What is your rank? Col ____ Lt Col ____ Maj ____ Capt ____
2. Years served as Air Force Chaplain? ____
3. Denomination or Faith group? ____
4. What Para-Church groups have you worked with or have operated on a base where you served. (check all that apply)
 - a. The Navigators ____
 - b. Overseas Chris. Servicemen's Center ____
 - c. Officers' Christian Fellowship/OCF/CMF ____
 - d. Campus Crusade for Christ ____
 - e. Fellowship of Christian Athletes ____
 - f. Full-Gospel Businessmen's Comm. ____
 - g. Youth With a Mission (YWAM) ____
 - h. others (not Bible Societies), write in ____
5. By and large my relationship with Para-Church groups has been: (mark a "x" in the box below that represents your current view concerning these organizations.)

very positive	slightly pos	undecided	slightly neg	very neg
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. Would a short handbook on about six of the above groups (including information about how that organization views working with the ISC and other chaplains) be helpful to you?
Yes _____ No _____ Maybe _____
7. Any further suggestions on how this study could help you, or any ideas that you think would help the writer.
8. If I need to talk with you more about this, can I have your name and autovon?
Name _____ (a) _____